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A Talmudic Saying in the Qurân
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ולא אמרן אלא דשקיל דידיה ודכרעיה ולא אמרן אלא דלא גז מידי בתרייהו אבל גז מידי בתרייהו ליח לן בה ולא היא לכולה מילתא חיישינן ת"ר ג' דברים נאמרו בצפרנים שורפן הסיד קוברין צדיק זורקן רשע. (See also *Moed Katon*, 18*a* [Wuensche's translation, Vol. I, p. 302; III, 176]; *Kethuboth* 76*b*; *Gittin* 70*a*; *Kiddushin* 41; Dr. G. Brecher, *Das Transcendentale, Magie und magische Heilarten im Talmud* [Vienna, 1850], pp. 178–9; Schorr's *Hechalutz*, II, p. 158; VII, 42, No. 13; Geiger's *Zeitsch. f. Wissenschaft und Leben*, IX, pp. 259–60.) Pliny, in his *Natural History*, Vol. V, p. 285 (*cf.* Bohn's Engl. edition), likewise mentions the usages connected with the cutting of human nails. It is religiously believed by many, says he, that it is ominous, in a pecuniary point of view, for a person to pare his nails without speaking, on the market days of Rome [the "Nundinæ" held every eighth day in Rome], or to begin at the forefinger in doing so: it is thought, too, to be a preventive of baldness and of headache to cut the hair on the seventeenth and twenty-ninth days of the moon. (See also F. Nork, *Sitten und Gebräuche der Deutschen*, etc., Stuttgart, 1849, p. 514.) The Jews were enjoined not to cut their hair or nails at new moon. This custom is commended especially to women. (See the sources mentioned in M. Brück's *Rabbinische Ceremonialgebräuche*, etc., Breslau, 1837, p. 76, n. 47.) Several interesting culture-historic superstitions may be found in R. Jehuda Chasid's *Sefer Chasidim*. The talmudic reference, quoted above, is also mentioned by *Abudraham* (see Geiger's *Zeitschrift*, *loc. cit.*, p. 259).

The Parsic parallels to the above may be found in Darmesteter's *Zendavesta*, I, pp. 185–9: ". . . . which is the most deadly dead whereby a man increaseth most the baleful strength of the Daêvas . . .? Ahurah Mazda answered: 'It is when a man here below combing his hair or shaving it off, or paring off his nails, drop them in a hole or in a crack [?] . . . . Therefore, O Zarathustra! whenever here below thou shalt comb thy hair or shave it off, or pare thy nails . . . . thou shalt draw three furrows *with a knife* of metal around the hole, or six furrows or nine. . . . . For the nails, thou shalt dig a hole, out of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these fiend-smiting words: '*The words that are heard from the pious* in holiness and good thought,'" etc. See above: קוברין צדיק and the entire quoted text.

III. A TALMUDIC SAYING IN THE QURÂN.

We read in Sûrah, V, 9: وَإِنْ كُنْتُمْ جُنُبًا فَٱطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَآءَ أَحَدٌ مِنكُمْ مِنَ ٱلْغَآئِطِ أَوْ لَامَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَٱمْسَحُوا بِوُجُوهِكُمْ

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وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِن حَرَجٍ وَلَـٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

According to this injunction a Moslem is required to perform ablutions before prayer. "But if ye be sick, or on a journey . . . and ye find no water, *take fine clean sand*, and rub your faces and your hands therewith," etc. (*Vide* Hughes, *Dictionary of Islâm* [London, 1896²], p. 477, *s. v.* Purifications, No. 4: تيمم.) Sand as substitute for water was permitted to the Jews in their devotions, as may be gathered from the following talmudic dictum: מי שאין לו מים ליטול ידיו מקנח ידיו בצרור או בעפר וכו׳ (*cf. Berachoth*, 15*a*). Another passage, still more explicit, reads: א״ר אבהו א״ר לקיש לגבל ולתפילה ולנטילת ידים ארבעה מילין פי׳ אם יש גבל העושה עיסתו בטהרה ברחוק ארבעה מילין ימתין עד שיגיע לאותו גבל או אם יש ברחוק ארבעה מילין לפניו מים ימתין עד שיגיע למים ויגבל עיסתו בטהרה וכן לא יתפלל ולא יאכל עד שיגיע למים ויטול ידיו וה״מ דבעינן ארבעה מילין לפניו אבל לאחריו אפי׳ מיל אחד אין מטריחין אותו לחזור אלא עושה עיסתו כמו שיזדמן לו ויקנח ידיו בעפר ויתפלל. (*Chullin* 122*b*; see Kohut's *Arûkh Completum*, Vol. II, p. 225.)

GEORGE ALEXANDER KOHUT.

DALLAS, TEXAS, September 16, 1898.

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